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192 Plantains, bananas, maize, and beans must have been in use by the Indians before the arrival of Europeans, since they have specific names for all of them, but all domestic animals have only the names that came with them.

I have found very few words that I can trace clearly to foreign sources. The names of introduced animals, mentioned above, articles of clothing, and foreign utensils make up almost the entire list. We have *ar'-roz*, Spanish arroz'; *sombre'ro*, Sp. sombrero; *zapato*, pure Spanish; *pana*, English pan, all hollow vessels of thin metal, of whatever form; *cuchara*, Spanish; *bi-se*, English bead, *se* native word for anything round; *tigera*, Spanish; *pussy*, English; *chi-chi*, Aztec *tschichi*, the edible dog of Mexico (*fide* Belt), a word used all over Spanish America, and adopted by the Bri-bri and adjoining tribes in the Spanish form; *cachimba*, vulgar Spanish; *da-wa'*, probably corrupted from tabaco; *ko-no'*, corrupted from canoe; *vaca*, *caballo*, and *coche*, Spanish. *Alma*, a corpse, bears a suspicious resemblance to the Spanish *alma*, the soul. *Do-ko-ro'*, a chicken, seems to be derived from the crow of the cock; *i-s'-na*, is probably not the Spanish *llena*, with which it corresponds in meaning, but is derived from *e'-na*, finished. *Ese*, that, and *es-es* (= Spanish *ese es*) are probably derived from the Spanish.

302 The enumeration is decimal, and is simple in structure. Few pretend to count beyond ten, and in counting loose objects if the number is considerable, they are set apart in groups of ten; thus forty-six would be four tens and six. In speaking of numbers the fingers come into play. It is as common to see three, four, or more fingers held up, with the remark "so many" as to hear the numeral mentioned. Beyond ten, the toes are called into service, and the surplus over the ten toes is counted on the fingers, held downwards in this case. The word for five, *akang*, is clearly (*u-ra*) *aka*, the fingers. Beyond ten we have "ten more one," &c., but from twenty upwards I found so much confusion of ideas and contradiction that I strongly suspected my informers of politely trying to invent compounds to please me. By careful questioning, and still better, by watching conversations, I found that twenty is "ten two times," &c., after which the form of the "tens" is repeated; so that twenty-one is "ten two times more one," *d'bob but juk ki et*. There is no word for one hundred unless we use *d'bob d'bob juk*, which would be legitimate and intelligible, although I confess I never heard it used.

193 *Wa*, *ka*, *ke*, and *ta* added as suffixes are equivalent to the English *ed*. Thus *i-da-se'*, to die; *i-da-seng'-wa*, dead; *lin'-a*, crazy; *ya lin'-a-ka*, he is crazed; *pat'ye*, to paint; *pat-pat'-ke*, painted; *su-tat'*, flat; *sut-tat'-ke*, flattened; *boi*, good; *boir'-ke*, healed; *bi-ta'*, a point; *bi-ta'-ta*, pointed, &c.

Kli used as suffix is equivalent to our *ish*; thus *boi*, good; *boi-kli*, goodish (*i. e.* pretty good or well); *tyng*, large; *tyng'-kli*, largish; *mat'-ke*, red; *mat'-kli*, reddish. *Ung* and *ong*, which in Terraba and Tiribi are almost the universal signs of the active verbs, are represented by the termination

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492[X]	needle	kuah di-ka′	Thorn.
	negro	t-ot-tse′+wak	*Tsot-tse*, dark; *wak*, race.
	nest	du′+hu	*Du*, bird; *hu*, house.
	new	ju′-ni	
	night	nē-nyo′-wi	
	nipple	tsu+wo′+bē-ta	*Tsu-wo*, breast; *bi-ta′*, point.
	no	au ke	Negation. Not.
	nobody	ke′+ji	*Ke*, not; *ji*, who.
	noise	ha-lar′	
	noon	di′+bē-ta	See *midday*.
	nose	ji′-kut	
	not	ke kam	*A* as in father. Used only as follows—"*kam ja bowo′ betse′*" (not I fire prepared). "I have not kindled the fire."
	nothing	ke′+ku shun′-tal	*Ke*, not; *ku*, more. Nothing whatever. Only used for "absolutely nothing."
	now	i′-ya	See *here*, and *to-day*.
[482] [147]	nuchal lump	ku-li′+duk-wo	*Ku-li*, see neck. The enlarged nuchal ligament caused by carrying heavy loads suspended from the forehead.
	numerals		
192[X]	1	ot	
802	2	but bul bul bo	Impersonal. Personal. Counting days, future. Counting days, past.
	3	m-nyat′ m-nyal′ m-nyar′ m-nyon′	Impersonal. Personal. Counting days, future. Counting days, past.
	4	koll kong ka	 Counting days, future. Counting days, past.
	5	akang akan	 Counting days, past.

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6	{ ter'-l ter'-i	Counting days. 192[x]
7	{ ku'gl ku'gu	Counting days, future. 802
8	{ pa'-gl pal pa	Counting days, future. Counting days, past.
9	su-nl'-to	
10	d-bob'	
11	d-bob'+ki+et'	*Ki*, more; *et*, one.
19	d-bob'+ki+but'	
18	d-bob'+ki+n-nyat'	
20	d-bob'+but'-juk	*But juk*, twice.
21	d-bob'+but'-juk+ki+et	
oil	ki-u'	
old	{ i-uu' ke'ji-ko	Old and worn out, or decayed. 192[x] Old person.
on	be-ta'+kin	*Be-ta'* summit; *kin*, region.
once	et'+ĕ-kur	*Et*, one; *e'-kur*, alone.
once, at a time	et+ket'-ke	See *only*.
only	{ e'-nil ket	See *alone*. *Et+ket*, only one; *but+ke'*, only two.
open	ha'-si	
to open,	i-shku+ku'-ka	To uncover a vessel, to open a book; see to cover.
	i-wo'+wa	To open a door; see to shut.
	i-shuñg+pu'	To spread, to unfold.
	i-pu	Also to strike, to push.
	i-wo+pu'	They sometimes say *ka shku pu*, literally, "push the door (open)," but *i-wo-wa* is better.
to oppose	ju-mu'-ka	
other	{ sĕ-ka' hau'-ri et'+ĕ-kur	*Also, Different, Once,* } There is no nearer way of approaching the idea.
otter	ha-wa'	*Lutra Brasiliensis?*

373 237 **Miscellaneous.** Candles are made from wax of the *jicote*, a wild bee, and from the wax of the wild wasps. Clothes are washed 388 with *jaboncillo* (*Leguminosae* sp.). This is a [294] vine which grows near the river Diquis. The roots only are used, and are cut into pieces and mashed. When mixed with water, suds are produced, and it is an effective cleansing [412] agent. Brooms are made of fern leaves tied to wooden handles. Cocoa-butter is found in 824 every Boruca household. The women rub it [302] in their hair so their hair will shine. It also has a common use as a salve for certain reme- [150] dies, such as boils or sores on the legs. To make the butter, the cacao bean is toasted and then boiled. The grease rises to the top, and then is skimmed off and put on a *bijagua* leaf (see p. 9), or in a gourd, to cool and to solidify. The liquid remaining in the pot is drunk. [272] This is called *tivia* in Spanish and *kao* in the Boruca tongue.

MEASUREMENTS OF TIME

805 moon as well as by the calendar of the *ladinos*. Most of the Indians have no conception of their age. The numeral count of these people 802 runs from one to eight, Spanish being used for [770] the remaining numbers. Foodstuffs are measured by hand-fulls or by gourds. There does 804 not appear to be indigenous methods for weighing.

CYCLE

344 8). The end of the cord is burned with *tocolote*, the colored cotton. White cotton is not used. The cut part is buried where the child is born. In cases when the cord is slow to fall off the infant, the dust from the *bajareque* of the house wall is mixed with cinnamon and applied to the babe. After birth, the child is bathed in the liquid remaining from boiling three plants. One is a grass which grows in the savanna and is called *trik-kra'*. This is a very fine grass that has a little root resembling *tiquisqui* and yellow blossoms. The other plant grows by streams and is called *tɔʃu-kra'*. Pittier does not mention *trik-kra'* but cites *tsbu-krá*,[23] and gives the same use for it. Standley,[24] following Pit-

[23] Pittier, 1888, p. 93.
[24] Standley, 1937, p. 761, pt. II.

[p. 20-B]

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[P.25(A)]

Bribri
Cabecar

NUMBERS AND MEASURES

802 **Numerical System.** Both the Cabécares and the Bribri use the decimal system but have a complicated method of counting, depending upon the subject and, in part, the shape under consideration. The Cabécares, furthermore, have ordinal numbers. Gabb, Theil, Pittier, and Pozas [84] have already presented in detail the principles concerned with the numeration of these Talamancan peoples. In the present account, we reiterate the major points of these authors' observations and add some minor details of our own. Gabb and Pittier devote most of their attention to the Bribri, while Pozas has concentrated on the Cabécar.

The Bribri have six ways of counting. The numeral changes slightly if the subject is a person, an animal, a house, a round object, a large object, a plant or tree. The subject always precedes the number which differs slightly depending on this. There are, however, certain subjects which are followed not only by the number but also by a suffix or a word. In Bribri, for instance, a given tree, such as the *pejibaye*, is followed by the number and by the generic name "tree." The Cabécares have the same system with slight variations. In Cabécar, in the case of a given tree, the generic term is not necessary although it sometimes occurs. The common form is a word without meaning but which appears to be euphonic and obligatory, *káte*, which precedes the numeral.

804 **Measures.** There is no given method of measure. *Havas* and baskets serve on both sides of the range. The Pacific people and those in the Talamanca Plain are also accustomed to use [177] the Spanish measures such as *quintal*, *cajuela*, etc., as well as their indigenous method (*see* Trade).

805 **Measurements of Time.** The year is known in both languages by the term for summer or dry season, *duruas* or *duas*. The wet season is called *kaLikeska*, rain (*kaLi*) time (*keska*). The yearly divisions are indicated by these two terms plus those for the changes of the moon: [85]

[84] Gabb, 1875; Thiel, 1884; Pittier, 1904; Pozas, N.D.
[85] The terms given are Bribri. The same divisions are found in Cabécar, however, even though the words